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pö Athletics in the Hellenistic World. Edited by Chr
pö Sofie Remijsen Sebastian Scharff. Franz Steiner
Stuttgart 2016. ISBN 978-3-515-11571-1. [Book review]

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2019

pö Ijäs , A 2019 , ' Athletics in the Hellenistic World. Edited by Christian
pö Sebastian Scharff. Franz Steiner Verlag, Stuttgart 2016. ISBN 978-3-
review] ' , Arctos : Acta Philologica Fennica , vol. 53 , pp. 287-289 . <
<https://journal.fi/arctos/article/view/96071> >

<http://hdl.handle.net/10138/318316>

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Huelsen, ut legitur in fasciculi fronte; postquam Henzen a. 1887 mortem obiit, editionem fasciculi a. 1894 e prelo missi Huelsen curavit, quapropter in fronte libri ut solus editor apparet.

Liber scriptus est lingua Latina (exceptis verbis volumine ineunte a W. Eck Germanice et brevi nota ab A. Ferraro, S. Meloni, S. Orlandi Italice scriptis), sermone volubili et eleganti, qui a lectoribus facile intellegitur. Quaedam tamen observavi, quae melius aliter dici possint: 39851 (item p. 4121 in comm. tit. 148) formam ‘recenter’ (pro ‘recens’) improbant grammatici ut Charisius Beda, et re vera rarissime in Latinitate antiqua, et numquam apud auctores bonos redit; ‘sectio’, quo editor hic illic utitur sensu ‘partis’ (e.g. p. 4067), neologismus est (it. ‘sezione’). Minores lapsus observavi hos: p. XVI, in capite, quod ‘MARINA BERTINETTI’ incipit, scribe ‘musea’ pro ‘museos’; in proximo capite scribe ‘auctarium’ pro ‘auctario’; p. 4067 in capite quinto scribe ‘possunt’ pro ‘potest’; p. 4098 in comm. tit. 44 loco “cum litt. L et I prior supra verum ascendentes” debuit “cum litt. L et I priore supra verum ascendentibus”; p. 4107 in tit. 85 apparatu critico (post exemplum posito) aut loco ‘tantum’ scribe ‘solum’ aut ‘tantum’ pone ‘in scripturae compendiis’ colloca; p. 4113 in comm. tit. 111 scribe ‘versuum’; p. 4116 in lemmate tit. 125 scribe ‘Velitris’ pro ‘Velitrae’; p. 4144 in comm. tit. 30871a loco ‘ante’ voluit credo ‘anterioris’; 39804 (p. 4152) scribe ‘sociato’ pro ‘sociatus’; 39827 scribe ‘quorum’ pro ‘cuius’.

Alias denique observationes minoris momenti mihi adiungere liceat: p. 4109 in lemmate tit. 96 lapidem Tiburtinum descripsit non Metellus, sed Petrus Varondellus Sancticlaudianus Sequanus in codice Metelliano *Vat. Lat.* 6039 f. 54v = 261v. – p. 4110 de tit. 97 = 3673, qui Antias X 6647 est, egi *Epigraphica* 65 (2003) 80–89 n. 1. – p. 4112 in comm. tit. 105 scribe θεοὺς. – 39826: editor “ex litt. forma necnon ex sermone, ex imaginibus et ex dea inde ab aetate Severiana Romae maxime venerata” titulum saec. fortasse medio vel posteriori saec. III tribuit, de quo aliquantum dubitaverim; neque ex litterarum formis neque ex sermone inscriptionis tempus statuere periclitari ausim, et quomodo imagines (quales?) ad hanc rem iudicandam conferre possint, non video; rursus praenomen nondum abiectum M. Antoni Onesimi potius saec. II vel priorem partem saec. III indicat (hoc argumento editor ipse alibi ad titulum a se tractatum saec. II attribuendum utitur). – In indice p. 4217 addi potest Zmaragdus ex 39862 *Fortune Zmaragdianae* necnon gens Plotia ex 39860 *Fortunae Plotianae*.

Neglectis autem observationibus minoris momenti de quibus supra scripsi in summa dicendum est de opere praecipuae artis et omni laude digno agi; editor munus suum sagacissime splendidissimeque perfecit. Editione sua monumentum aere perennius exegit, ultimum munus amici defuncti, quod collegas et discipulos suos Romanos adiuvantibus sodalibus Corporis Berolinensis temporis non nimis longi decursu ad finem perducturos esse omnes ex imo corde exoptamus.

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Athletics in the Hellenistic World. Edited by CHRISTIAN MANN – SOFIE REMIJSSEN – SEBASTIAN SCHARFF. Franz Steiner Verlag, Stuttgart 2016. ISBN 978-3-515-11571-1. 366 pp. EUR 62.

The volume has its origins in the research project ‘The self-presentation of athletes in the Hellenistic period: social identities, political identities, ethnic identities’ running from 2013 to 2016 with fund-

ing from the German Research Council. The associated international conference titled ‘Sport in der Epoche des Hellenismus’ was held from the 25th to the 27th June 2015 at the University of Mannheim. The blurb rightly boasts the work as being the “first book on athletics in the Hellenistic era”, as the focus of previous research of ancient athletics has been on the classical period or the later Roman imperial period. In his handbook on *Greek Athletic Sports and Festivals*, published over a century ago, E. N. Gardiner claimed that there was “little change to record in the history of athletics” during this period, labelled by him as the “decline of athletics”, when “all the evils attendant on professionalism became rampant” (E. N. Gardiner, *Greek Athletic Sports and Festivals*, London 1910, 146). The change in scholarly attitudes since Gardiner’s time may be exemplified by the following notion related by Zinon Papakonstantinou in the present volume: “In recent years it has been fashionable, with good reason, to consider the Hellenistic and Roman eras as the golden age of Greek sport” (p. 95).

The abstracts (pp. 9–16) are written in the same language as the articles themselves, nine in English, seven in German, and they provide a clear overview of the contents from the outset. Each paper has its own extensive bibliography, which is useful for the purposes of reviewing the literature of the individual topics covered. Unfortunately, there is no *index rerum*, but only an *index locorum* at the end of the volume (pp. 355–366). This apparent problem is, however, perhaps somewhat alleviated by the fact that the scope of each individual paper makes finding relevant passages a simple affair. Clear and useful black-and-white photographs, maps, charts, and tables are provided, though regrettably not reproduced in fully satisfactory printing quality. Formatting is uniform and consistent throughout, a fact which is somewhat blemished by a number of typographical issues, which might have been avoided through a round of proof-reading.

The editors – Christian Mann, Sofie Remijsen, and Sebastian Scharff – have published widely in the field of ancient athletics. In addition to their editorial work, Mann and Scharff have also contributed papers to the present volume. Mann’s contribution on the state of the art and perspectives for research is tantamount to an introduction to the entire volume, even though it is not written in English, the language used in the majority of the more salient paratexts of the book. The five perspectives for research enumerated are source material, reorganization of agonistics, social structure, ethnicity, and political developments and their effect on agonistics. These five perspectives – some expounded upon in the volume more than others – are undoubtedly the framework through which a reader not inclined to read the volume in its entirety will find it useful to approach the individual papers.

The sense of ethnicity is discussed by Scharff in his very readable and logically proceeding paper, where he makes use of Posidippus’ epigrams on equestrian victories (*Hippika*, discovered in 2001) to argue for a regional ethnic identity overriding that of the *polis* in the self-representation of Thessalian victors in equestrian games. Related to this, an interesting strain emerging from the various contributions is the ‘globalization’ of the Hellen identity and the role played by athletics. Based on various evidence, Thomas Heine Nielsen estimates the minimum number of athletic festivals existing before the Hellenistic period as 155; the interconnectedness of the various festivals is then discussed by Onno M. van Nijf and Christina G. Williamson, who use Social Network Analysis based on the mobility of the victors of athletic events to suggest that the Amphiaraia celebrated at Oropos were part of a ‘global’ network of festivals. Frank Daubner argues that the northern Greek cities were indeed part of a very real community through participation in festivals and games. Zinon Papakonstantinou notes that the institution of private funding of athletics festivals was not primarily

driven by the financial problems of the cities, but by a striving for political capital through patronage of sports. Antiopi Argyriou-Casmeridis adds that the athletics-related honorific decrees were indeed issued to such benefactors for their contributions in the education of the young in Hellenistic ideals.

As a positive surprise, the concrete technical side of athletics receives not insignificant attention: in addition to a few sporadic references to the nature of wrestling, Barbara Dimde's paper discusses not only the relevant architecture, but also the innovations in starting devices used in foot races, and Stephen Sanson expounds upon papyri that give testimony regarding clothing worn by the competitors. Dimde even takes into account the bodily position assumed by runners at the start of a race. The general tendency towards silence regarding the technique employed by the athletes and their interaction with material objects may be attributed to the scarcity of source material on one hand (one source group, namely grave monuments of athletes, is discussed by Scharff, but from a different point of view), and to the lack of scholarly interest in such particularities on the other, as the social importance and cultural impact of sports undoubtedly offer the potential for results with more obviously far-reaching implications. It is, however, in exactly such details where an even greater understanding of the primary sources may be gained, as has been exemplified by Michael B. Poliakoff's work on the ancient combat sports and the Greek terminology thereof (M. B. Poliakoff, *Studies in the Terminology of the Greek Combat Sports*, Frankfurt am Main, 1982; idem, *Competition, Violence, and Culture: Combat Sports in the Ancient World*, New Haven & London, 1987).

To conclude, the volume achieves what it sets out to do, offering an intriguing overview of a neglected aspect of ancient athletic history, which should also provide a good vantage point for anyone interested in pursuing further results on the topic. In addition, it is worth mentioning that Mannheim University hosts a Database of Hellenistic Athletes, covering all known participants of hippic and gymnastic competitions during the Hellenistic period, available at <http://mafas.geschichte.uni-mannheim.de/athletes/> (accessed 31 Oct 2019). The free availability of such databases deserves unconditional praise and will surely contribute to future progress.

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The Polis in the Hellenistic World. Edited by HENNING BÖRM – NINO LURAGHI. Franz Steiner Verlag, Stuttgart 2018. ISBN 978-3-515-12020-3. 264 pp. EUR 54.

It can be difficult to think about the Greek city state outside the Classical era. There is still a tendency to view the city states that come after as lesser forms of civic identity. The traditional image is one that emphasises above all else conflict between the rich and poor, mitigated partly by euergetism and public spending. Various battles and wars have been used at endpoints (such as Chaironeia in 338, Crannon in 321 or Corinth in 146) to mark the decline of the classical *polis* and its replacement with something inferior. This perspective has been challenged, with recent scholarship recognising both continuity with the classical model, and development of the *polis* in light of new challenges and changes. It is an important emergent field, and this book edited by Henning Börm and Nino Luraghi is not just most welcome, but a necessary endeavour.